

ASSESSING CHILDREN'S ISLAMIC VALUE DEVELOPMENT IN FAMILY EDUCATION: DEVELOPMENT AND PRELIMINARY PSYCHOMETRIC EVALUATION OF A PARENT-REPORTED INSTRUMENT

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ABSTRACT

Family education plays a central role in fostering children's Islamic values. However, Islamic education research has paid limited attention to developing theoretically grounded measurement instruments for assessing these values from parents' perspectives. This study aimed to develop and conduct a preliminary psychometric evaluation of a parent-reported instrument for assessing children's Islamic value development within family education associated with Islamic schools. Grounded in an integrated framework combining Islamic Educational Philosophy, Ecological Systems Theory, Islamic Character Education, and Educational Measurement Theory, the instrument conceptualizes children's Islamic values as a multidimensional construct encompassing emotional, social, economic, and religious dimensions. A quantitative survey design was employed involving 258 parents of children aged 2–12 years enrolled at Al Faruq Islamic School, Indonesia. Preliminary psychometric evaluation included corrected item–total correlation analysis and assessment of internal consistency using Cronbach's alpha. Moreover, the findings indicated that 25 questionnaire items demonstrated satisfactory item discrimination, while the overall instrument exhibited good internal consistency (Cronbach's $\alpha = .835$). Descriptive findings further illustrated the instrument's practical application, showing that parents strongly associated children's Islamic value development with emotional cohesion and spiritual responsibility within family education. Moreover, this study contributes to Islamic education by providing a theoretically grounded framework, as well as a preliminarily evaluated parent-reported instrument for assessing children's Islamic value development. To ensure the robustness of these findings, future studies should extend the instrument through broader validation involving more diverse populations and comprehensive psychometric analyses.

Keywords: Family education, Instrument validation, Islamic character education, Islamic values, Parental perceptions, Psychometric assessment

INTRODUCTION

Family education constitutes the primary environment in which children's moral, spiritual, and social values are first cultivated through everyday interactions with parents (Isaqzai et al., 2026; Wang et al., 2026; Ji et al., 2026). Within Islamic education, parents are entrusted not only with supporting children's academic development but also with nurturing faith (*īmān*), moral character (*akhlāq*), and ethical responsibility in accordance with Islamic teachings (Maria et al., 2026; Putra et al., 2025). Consequently, understanding how parents perceive their children's Islamic value development is important because these perceptions influence parenting practices, educational decisions, and children's holistic development (Abd Majid et al., 2024; Bornstein & Bradley, 2014; Castro et al., 2015; OK et al., 2026). As family structures, parenting practices,

and sociocultural contexts continue to evolve, evidence-based approaches for assessing children's Islamic value development have become increasingly necessary to strengthen family education and school–family partnerships (Afif et al., 2026). However, despite the central role of parents in Islamic education, relatively few theoretically grounded measurement instruments have been developed to assess children's Islamic values from parents' perspectives within Islamic educational contexts.

Islamic Educational Philosophy views education as a lifelong process of cultivating balanced individuals whose intellectual, moral, emotional, and spiritual capacities develop harmoniously under the guidance of parents as children's first educators (Ulfat & Suleiman, 2026; Al-Attas, 1980; Halstead, 2004). This perspective complements Bronfenbrenner's (1979) Ecological Systems Theory, which positions the family as the child's primary microsystem where continuous interactions shape cognitive, emotional, moral, and social development (Weiss et al., 2026). Likewise, character education emphasizes that values emerge through sustained interpersonal relationships, moral modelling, and repeated educational experiences rather than through formal instruction alone (Díaz, 2026; Lickona, 1991). Taken together, these complementary perspectives suggest that children's Islamic value development should be understood as a multidimensional educational construct encompassing emotional, social, economic, and religious dimensions that are cultivated simultaneously within everyday family life. Assessing parents' perceptions therefore provides an important means of understanding how these values are recognized, reinforced, and transmitted across children's developmental experiences.

Although previous studies have examined parenting styles, parental involvement, religiosity, and children's educational outcomes (Lindsay et al., 2026; Castro et al., 2015; Diana et al., 2021; Hughes & Devine, 2019), comparatively little attention has been devoted to developing measurement instruments that specifically assess children's Islamic value development as a multidimensional construct. Research in Islamic education has largely focused on parents' perceptions of Islamic schools, religious instruction, or educational programmes (Nawaji, 2024; Ragil & Wahyuni, 2024; Zulkifli, 2024), while internationally recognised instruments such as the *Value of Children Questionnaire* primarily assess emotional, social, and economic values with limited consideration of the religious dimension that is central to Islamic educational philosophy (Saada, 2023; Barni et al., 2015). Consequently, Islamic education continues to lack a theoretically grounded instrument capable of integrating emotional, social, economic, and religious values into a coherent framework for assessing children's Islamic value development from parents' perspectives. This limitation constrains empirical research on family education and reduces opportunities to examine children's Islamic value development across diverse educational and sociocultural contexts using consistent measurement approaches.

To address this gap, the present study develops and conducts a preliminary psychometric evaluation of a parent-reported instrument for assessing children's Islamic value development within family education associated with Islamic schools. The study adopts an integrated conceptual framework combining Islamic Educational Philosophy, Ecological Systems Theory, Islamic Character Education, and Educational Measurement Theory. Within this framework, *ta'dib* provides the normative foundation for understanding children's value development as the holistic cultivation of moral character, spiritual awareness, and ethical conduct (Al-Attas, 1980), while Ecological Systems Theory explains how reciprocal parent–child interactions create the primary environment for value formation (Bronfenbrenner, 1979). Islamic Character Education conceptualizes children's Islamic values as multidimensional dispositions encompassing faith, compassion, responsibility, and moral conduct (Halstead, 2004; Lickona, 1991), whereas Educational Measurement Theory guides the systematic translation of these theoretical dimensions into measurable questionnaire indicators (Messick,

1995). By integrating these complementary perspectives, this study contributes to Islamic education scholarship in three ways. Theoretically, it proposes a multidimensional framework for conceptualizing children's Islamic value development. Methodologically, it provides a parent-reported instrument together with preliminary psychometric evidence supporting its measurement quality. Practically, it offers a foundation for future research and educational practice aimed at strengthening family education, parental engagement, and the assessment of children's Islamic value development across diverse Islamic educational settings.

METHOD

This study employed a quantitative survey design to develop and conduct a preliminary psychometric evaluation of a parent-reported instrument for assessing children's Islamic value development within the context of family education associated with Islamic schools. Instrument development was guided by an integrated conceptual framework combining Islamic Educational Philosophy, Ecological Systems Theory, Islamic Character Education, and Educational Measurement Theory. Consistent with the concept of *ta'dib*, children's Islamic value development was conceptualized as a holistic educational process encompassing emotional, social, economic, and religious dimensions that are cultivated primarily through family education (Al-Attas, 1980). Bronfenbrenner's (1979) Ecological Systems Theory positioned the family as the child's primary microsystem in which values are continuously shaped through reciprocal parent-child interactions, while Islamic Character Education emphasized the interconnected development of faith, moral responsibility, compassion, and social accountability (Halstead, 2004; Lickona, 1991). Guided by these theoretical perspectives, an initial pool of questionnaire items was generated to represent each conceptual dimension and subsequently refined through expert review to ensure conceptual clarity, content relevance, and consistency with the intended construct before empirical evaluation. The study was conducted at Al Faruq Islamic School, Palembang, Indonesia, an integrated Islamic educational institution comprising daycare, playgroup, kindergarten, and elementary school programs. Participants consisted of 258 Muslim parents of children aged 2–12 years. These parents were purposively selected because they serve as the primary educators within the family and possess continuous knowledge of their children's emotional, moral, social, and religious development. Consequently, their insights are particularly valuable for understanding the developmental progress within this context.

Data were collected using a self-administered online questionnaire distributed through Google Forms after participants received information regarding the study objectives, voluntary participation, confidentiality, and informed consent. The questionnaire consisted of demographic items, along with statements measuring parents' perceptions of children's Islamic value development. Subsequently, data analysis focused on the instrument's preliminary measurement quality and its descriptive application. Initially, descriptive statistics were used to summarize respondent characteristics and response distributions across the questionnaire items. Following this, a preliminary psychometric evaluation was conducted using corrected item-total correlation analysis to examine item discrimination. Additionally, Cronbach's alpha coefficient was employed to assess the internal consistency reliability of the instrument. Writing in a similar vein with Educational Measurement Theory (Messick, 1995), these analyses were interpreted as initial evidence regarding the instrument's measurement quality rather than as a comprehensive validation of its psychometric properties. The descriptive findings were then used to illustrate how the instrument captured parents' perceptions of children's Islamic value development within family education, while future studies employing exploratory and confirmatory factor analyses were recommended to establish the instrument's factorial structure and broader

construct validity.

RESULTS AND DISCUSSION

This study aimed to develop and conduct a preliminary psychometric evaluation of a parent-reported instrument for assessing children's Islamic value development within family education associated with Islamic schools. The results section first presents the characteristics of the participating parents, followed by the conceptual development of the instrument and its preliminary psychometric evaluation based on item analysis and internal consistency reliability. The section then reports descriptive findings illustrating how the instrument captured parents' perceptions of children's Islamic value development, particularly the emotional and religious dimensions, before concluding with a synthesis of the empirical findings that summarizes the instrument's preliminary measurement quality and practical application.

Respondent Characteristics

A total of 258 Muslim parents participated in this comprehensive study, providing valuable insights into the community. All respondents were parents of children enrolled at Al Faruq Islamic School in Palembang, Indonesia, a reputable integrated Islamic educational institution that offers a range of programs including daycare, playgroup, kindergarten, and elementary school. As such, the respondents represented a diverse cross-section of families with children spanning various stages of early childhood and elementary education, highlighting the school's broad age range and community reach.

The participating parents represented children enrolled across four educational levels. Of the 258 respondents, 36 (14.0%) had children attending daycare (2–3 years), 68 (26.4%) had children enrolled in playgroup (4–5 years), 68 (26.4%) had children attending kindergarten (6–7 years), and 86 (33.3%) had children enrolled in elementary school (8–12 years). This distribution indicates that the validation sample encompassed families with children spanning early childhood through middle childhood, providing participant representation across the educational stages served by the school.

Instrument Development

The development of the instrument was guided by an integrated conceptual framework combining Islamic Educational Philosophy, Ecological Systems Theory, Islamic Character Education, and Educational Measurement Theory. Within this framework, children's Islamic value development was conceptualized as a multidimensional construct reflecting the values that parents cultivate and recognize through everyday family education. Rather than viewing Islamic values solely as religious knowledge or ritual practice, the construct emphasizes the holistic formation of children's moral, social, emotional, and spiritual development within the family as the primary educational environment.

This conceptual framework identifies four interconnected dimensions of children's Islamic value development: emotional, social, economic, and religious. The emotional dimension relates to strengthening family bonds and psychological well-being. The social dimension involves contributing to family relationships and community values. The economic dimension reflects children's future responsibilities and independence as perceived by parents. The religious dimension encompasses moral growth, religious commitment, and the preservation of Islamic values across generations. Together, these dimensions offer a comprehensive view of children's Islamic value development within family education.

Questionnaire items were subsequently developed by operationalizing each conceptual dimension into measurable indicators derived from the integrated theoretical framework and relevant literature on Islamic education, parenting, and child development. Each indicator was

translated into multiple Likert-scale statements designed to capture parents' perceptions of children's Islamic values in everyday family life. Prior to empirical validation, the initial item pool underwent expert review to evaluate its conceptual relevance, clarity, linguistic appropriateness, and cultural suitability within the Indonesian Islamic educational context. Feedback from the review process was used to refine the wording and content of individual items before proceeding to empirical validation. The resulting instrument constituted the preliminary version evaluated through exploratory and confirmatory analyses presented in the following section.

Preliminary Instrument Evaluation

Item Analysis

The preliminary evaluation of the instrument's quality was carried out through corrected item–total correlation analysis. This method was used to determine the extent to which each questionnaire item contributed to the overall measurement of children's Islamic value development. Conducting this analysis prior to assessing the internal consistency of the instrument allowed for an initial examination of the performance of individual items, ensuring that each item adequately reflected the underlying construct being measured. The results from this analysis provided valuable insights into the relevance and effectiveness of each item within the questionnaire, facilitating informed decisions about potential revisions.

The findings revealed that 25 of the questionnaire items met the predetermined validity criterion, with corrected item–total correlation coefficients ranging from 0.326 to 0.736. Most items demonstrated satisfactory correlations with the total instrument score, indicating that they consistently and reliably represented the construct of Islamic value development in children. However, one item produced a corrected item–total correlation of 0.245, which fell below the established threshold for adequacy. This lower correlation suggested that the item was less aligned with the overall construct, possibly due to ambiguous wording or misalignment with the measured concept. As a result, this item should be considered for revision or removal in future efforts to refine and enhance the instrument's overall validity and reliability.

Overall, the item analysis provided initial evidence that the retained questionnaire items adequately represented children's Islamic value development as conceptualized in this study. Nevertheless, because corrected item–total correlation assesses item consistency rather than latent construct structure, additional psychometric evaluation using factor-analytic techniques is recommended in future studies to examine the dimensionality of the instrument further.

Internal Consistency

The internal consistency of the instrument was subsequently evaluated using Cronbach's alpha coefficient. The analysis yielded an overall Cronbach's alpha of 0.835, indicating good internal consistency among the retained questionnaire items. This high value suggests that the items are reliably measuring the same underlying construct. Furthermore, since this coefficient exceeds the commonly recommended threshold of 0.70 for newly developed educational instruments, it provides additional evidence that the instrument offers stable and consistent measurement. This reliability is crucial for ensuring that parents' perceptions of children's Islamic value development are accurately and dependably captured by the questionnaire.

The satisfactory level of internal consistency indicates that the questionnaire items function cohesively in measuring the intended construct. Although reliability alone does not establish construct validity, these findings provide supporting evidence that the instrument has adequate measurement consistency and is suitable for preliminary research applications within the context of Islamic family education.

Summary of Preliminary Instrument Evaluation

The preliminary psychometric evaluation demonstrated encouraging evidence regarding the measurement quality of the proposed instrument. Specifically, most questionnaire items satisfied the established item discrimination criterion, which indicates their effectiveness in differentiating between different levels of the trait being measured. Moreover, the overall instrument exhibited good internal consistency, further supporting its reliability. Together, these findings support the instrument's initial suitability for assessing children's Islamic value development from parents' perspectives. However, it is important to note that, because the present evaluation focused primarily on item performance and reliability, additional research is warranted. Specifically, further studies employing exploratory and confirmatory factor analyses are needed to establish the instrument's factorial structure, construct validity, and broader psychometric properties. Such investigations are crucial before the instrument can be confidently applied across more diverse educational and cultural settings.

Preliminary Findings on Parents' Perceptions of Children's Islamic Value Development

Following the preliminary evaluation of the instrument, parents' responses were examined to illustrate how the instrument captured perceptions of children's Islamic value development in family education. Although the instrument was conceptually developed to encompass four dimensions, the present study reports descriptive findings for the emotional and religious dimensions, for which complete response data were available. These findings provide an initial illustration of the instrument's application and demonstrate its capacity to capture parents' perceptions of children's Islamic values within Islamic family education.

Emotional Dimension

Parents generally expressed positive perceptions regarding the emotional value of children within family education. The strongest endorsement was observed for the statement that children strengthen affection between husband and wife. Of the 258 respondents, 164 (63.6%) strongly agreed, and 93 (36.0%) agreed with this statement, while only one respondent (0.4%) strongly disagreed. This finding indicates that parents predominantly viewed children as an important source of emotional cohesion within the family.

Similarly, high levels of agreement were observed for statements describing children's emotional roles within the family. A total of 209 respondents (81.0%) agreed or strongly agreed that boys are expected to demonstrate emotional resilience. In comparison, 215 respondents (83.4%) agreed or strongly agreed that girls are expected to be emotionally close and warm toward their parents. The expectation that boys would provide protection and security for parents in old age also received substantial support, with 235 respondents (91.1%) expressing agreement or strong agreement.

The lowest level of endorsement concerned the statement that girls are expected to become the primary outlet for parents' emotional problems. Only 85 respondents (32.9%) expressed agreement or strong agreement, whereas 173 respondents (67.0%) disagreed or strongly disagreed. Overall, these response patterns suggest that parents primarily associated children's emotional value with strengthening family affection, emotional support, and interpersonal connectedness.

Religious Dimension

Parents also reported consistently strong agreement regarding the religious value of children. The highest level of endorsement was found for the statement that children are expected to pray for their parents after death. Among the respondents, 219 (84.9%) strongly agreed, and 37 (14.3%) agreed with this statement, while only two respondents (0.8%) disagreed.

Strong endorsement was likewise observed for statements emphasizing children's spiritual significance. A total of 210 respondents (81.4%) strongly agreed that righteous children

could contribute to their parents' spiritual well-being in the hereafter, and 200 respondents (77.5%) strongly agreed that educating both boys and girls would receive equal spiritual reward. Furthermore, 243 respondents (94.2%) agreed or strongly agreed that boys should receive adequate religious education because they are expected to become future family leaders.

By contrast, the statement that educating girls to become pious is more difficult than educating boys received the weakest endorsement. Only 87 respondents (33.7%) agreed or strongly agreed, whereas 171 respondents (66.3%) disagreed or strongly disagreed. Collectively, these findings indicate that parents strongly emphasized children's spiritual responsibilities and religious significance while showing relatively limited support for gender-based differences in the difficulty of religious education.

Summary of Preliminary Findings

The descriptive findings demonstrate that the developed instrument was able to capture meaningful variations in parents' perceptions of children's Islamic value development. Moreover, across the two reported dimensions, parents consistently associated children with emotional well-being, family cohesion, and spiritual responsibility. Notably, the strongest agreement was observed for statements reflecting children's role in strengthening family affection and providing continuing spiritual benefits for parents. These preliminary findings, therefore, illustrate the practical applicability of the instrument for assessing parents' perceptions within Islamic family education, while simultaneously providing an empirical basis for subsequent refinement and broader validation of the remaining conceptual dimensions.

Synthesis of the Empirical Findings

The findings collectively demonstrate that the proposed instrument exhibited encouraging preliminary measurement properties and was capable of capturing meaningful patterns in parents' perceptions of children's Islamic value development within family education. The corrected item-total correlation analysis indicated that nearly all questionnaire items contributed satisfactorily to the overall construct, while the overall Cronbach's alpha coefficient of 0.835 demonstrated good internal consistency. Together, these results provide initial evidence that the instrument functions consistently as a parent-reported measure of children's Islamic value development.

Building upon these initial findings, the descriptive results further illustrate the practical application of the instrument. Across the reported dimensions, parents consistently perceived children as possessing important emotional and religious significance within family life. Specifically, the emotional dimension highlighted children's perceived roles in strengthening family affection, providing emotional support, and fostering harmonious relationships among family members. Meanwhile, the religious dimension reflected parents' strong endorsement of children's spiritual responsibilities, particularly their role in praying for their parents, embodying righteous conduct, and sustaining Islamic values across generations.

Taken together, these findings suggest that the instrument is capable of documenting both affective and spiritual aspects of children's Islamic value development from parents' perspectives. Although the present study provides only preliminary psychometric evidence and illustrative empirical findings, the results demonstrate the instrument's potential for use in family education research and practice. Further validation involving broader populations and more comprehensive psychometric analyses is needed to establish the instrument's factorial structure, construct validity, and applicability across diverse Islamic educational settings.

The present study demonstrates that children's Islamic value development is best understood as a multidimensional educational construct encompassing emotional, social, economic, and religious dimensions within family education. This finding broadens

conventional understandings of Islamic education that often emphasize religious knowledge and ritual practice by recognizing that children's holistic development also involves emotional well-being, interpersonal responsibility, future economic awareness, and spiritual commitment. Such a perspective reflects the reality that values are cultivated not through isolated religious instruction but through everyday interactions and experiences within the family. Although previous studies have consistently highlighted the importance of parenting, parental involvement, and religiosity in promoting children's educational and developmental outcomes (Bornstein & Bradley, 2014; Castro et al., 2015; Hughes & Devine, 2019), they have generally examined these dimensions independently. Likewise, recent studies on Islamic parenting and character education have focused primarily on parenting practices, school-based character programmes, or religious instruction (Afif et al., 2026; OK et al., 2026; Putra et al., 2025), with limited attention to conceptualizing children's Islamic value development as an integrated educational construct. The four-dimensional framework proposed in this study therefore offers a more comprehensive perspective for understanding how Islamic values are nurtured and internalized throughout children's everyday family experiences.

Furthermore, the multidimensional framework is strongly supported by Islamic Educational Philosophy and contemporary theories of child development. From the perspective of *ta'dib*, Al-Attas (1980) argues that education seeks to cultivate balanced individuals whose intellectual, moral, emotional, and spiritual capacities develop harmoniously. Halstead (2004) similarly emphasizes that Islamic education integrates faith, ethical conduct, and social responsibility into a unified educational process rather than treating these domains as separate educational objectives. This holistic perspective aligns with Lickona's (1991) conception of character education, which argues that moral development requires the integration of moral understanding, moral feeling, and moral action. Bronfenbrenner's (1979) Ecological Systems Theory further explains that these capacities are primarily developed through continuous interactions within the family microsystem, where parents function as children's first educators and role models. Cross-cultural studies likewise demonstrate that parenting practices and family relationships play a central role in shaping children's emotional security, moral behaviour, cultural identity, and social competence (Belsky & Jaffee, 2015; Keller, 2013; Super & Harkness, 2015). Collectively, these complementary perspectives reinforce the view that children's Islamic value development should be understood as a holistic educational process embedded in everyday family life.

Beyond its theoretical coherence, the proposed framework contributes to advancing Islamic education scholarship by providing a more integrated lens for understanding children's value development. Rather than treating emotional, social, economic, and religious values as separate educational outcomes, the framework conceptualizes them as interconnected dimensions that collectively shape children's character and identity. This perspective responds to growing international attention to holistic and value-based education, which emphasizes the integration of cognitive, affective, social, and ethical development within educational processes (Díaz, 2026; Saada, 2023). By positioning family education as the primary context in which these dimensions interact, the present study also strengthens the dialogue between Islamic Educational Philosophy and contemporary educational theories. Consequently, the framework offers a stronger conceptual foundation for future empirical studies investigating children's Islamic value development and supports the development of more comprehensive educational models that integrate Islamic values with evidence-based approaches to child and family education.

Moreover, the preliminary psychometric evaluation indicates that the proposed instrument demonstrates satisfactory measurement quality for initial application in Islamic family education research. Most questionnaire items exhibited acceptable corrected item-total

correlations, suggesting that they contributed consistently to measuring parents' perceptions of children's Islamic value development. At the same time, the overall Cronbach's alpha coefficient demonstrated good internal consistency among the retained items. Therefore, these findings suggest that the instrument provides a coherent and reliable representation of the proposed multidimensional framework during the initial stage of instrument development. More importantly, the results indicate that the conceptual dimensions derived from Islamic Educational Philosophy and contemporary educational theories can be translated into measurable indicators that capture parents' perceptions systematically. Consequently, this initial evidence supports the feasibility of assessing children's Islamic value development using a structured parent-reported instrument, rather than relying solely on conceptual or philosophical descriptions.

Beyond the statistical findings, this study contributes methodologically to the growing field of educational measurement in Islamic education. Although research on Islamic parenting, family education, and character development has expanded considerably in recent years (Afif et al., 2026; OK et al., 2026; Putra et al., 2025), relatively few studies have focused on developing theoretically grounded measurement instruments capable of generating empirical evidence. Existing investigations have predominantly emphasized educational practices, parenting strategies, or programme implementation, while standardized instruments specifically designed to assess children's Islamic value development remain limited (Yosef et al., 2021). By operationalizing emotional, social, economic, and religious dimensions into measurable questionnaire indicators, the present study demonstrates how Islamic Educational Philosophy can be integrated with educational measurement principles to produce empirically usable research instruments. This integration strengthens the methodological foundation of Islamic education by encouraging greater use of quantitative evidence to complement its rich philosophical and normative traditions.

Nevertheless, the psychometric findings should be interpreted as preliminary rather than conclusive evidence of measurement quality. Consistent with Messick's (1995) unified theory of validity, validation is a cumulative process that requires multiple sources of evidence to justify the interpretation and use of measurement scores. The present study evaluated item discrimination and internal consistency as important initial indicators but did not examine the latent structure or broader validity of the instrument. Thus, the proposed instrument should be regarded as an initial framework that requires further psychometric refinement rather than a fully validated measure. Future studies should therefore employ exploratory and confirmatory factor analyses, together with convergent, discriminant, and criterion-related validity evidence, using more diverse samples across different Islamic educational and sociocultural contexts. Such continued refinement will strengthen the instrument's robustness, expand its applicability, and support the development of more rigorous evidence-based research on children's Islamic value development within family education.

The descriptive findings indicate that parents strongly associated children's Islamic value development with emotional cohesion and spiritual responsibility within family education. The high level of agreement regarding children's roles in strengthening family affection, maintaining harmonious relationships, and providing emotional support suggests that parents perceive emotional connectedness as an integral component of Islamic parenting rather than merely a consequence of family life. This finding reinforces previous studies showing that positive parent-child relationships provide the foundation for children's moral, emotional, and social development (Baumrind, 1966; Bornstein & Bradley, 2014; Hughes & Devine, 2019). Similarly, cross-cultural parenting research has demonstrated that children's emotional security and value formation are shaped through continuous family interactions and culturally embedded parenting

practices (Belsky & Jaffee, 2015; Keller, 2013; Super & Harkness, 2015). Within Indonesian contexts, parenting is likewise understood as a process of transmitting cultural, moral, and religious values through everyday family experiences (Lon & Widyawati, 2017; Utama & Dea, 2023). Viewed through Bronfenbrenner's (1979) Ecological Systems Theory, these findings highlight the family as the primary educational environment in which emotional attachment and value internalization develop simultaneously through sustained parent-child interactions.

Parents also expressed strong agreement regarding children's religious responsibilities, particularly their role in praying for their parents, embodying righteous conduct, and preserving Islamic values across generations. These findings suggest that parents perceive children's religious value not only in terms of personal piety but also as a continuing moral responsibility that extends throughout the life course. Such perceptions closely reflect the Islamic educational philosophy of *ta'dib*, in which education seeks to cultivate individuals whose faith, character, and ethical conduct are integrated into daily life (Al-Attas, 1980; Halstead, 2004). They are also consistent with recent studies emphasizing that Islamic parenting and character education are directed toward developing morally responsible individuals who contribute positively to their families and communities (Afiif et al., 2026; OK et al., 2026; Putra et al., 2025). Rather than treating emotional and religious development as separate domains, the present findings suggest that parents view both dimensions as complementary components of holistic Islamic education. Emotional attachment provides the relational context in which Islamic values are nurtured. At the same time, religious commitment gives enduring moral and spiritual meaning to family relationships, illustrating the inseparable connection between interpersonal and transcendental dimensions of children's Islamic value development.

The findings have important implications for strengthening family education as the foundation of children's Islamic value development. Therefore, the multidimensional framework proposed in this study suggests that parents should be encouraged to cultivate Islamic values not only through religious instruction but also through everyday interactions that foster emotional attachment, responsibility, empathy, and moral decision-making. This perspective supports contemporary views that effective parenting extends beyond behavioural supervision to include the intentional creation of nurturing environments in which children experience consistent moral guidance and positive role modelling (Baumrind, 1966; Belsky & Jaffee, 2015; Bornstein & Bradley, 2014). Within Islamic educational contexts, these findings reinforce recent scholarship emphasizing that Islamic parenting integrates faith formation with the development of character, emotional well-being, and social responsibility through daily family practices (Afiif et al., 2026; OK et al., 2026). In this regard, the proposed instrument may assist parents and educators in identifying dimensions of children's Islamic value development that require greater attention while promoting more holistic approaches to family education.

The findings also highlight the importance of strengthening collaboration between families and Islamic educational institutions. Because children's Islamic values develop through continuous interactions across home and school environments, assessment should become a shared responsibility between parents and educators rather than being confined to classroom-based evaluations. The instrument developed in this study offers a practical framework for supporting parenting programmes, character education initiatives, and school-based evaluations by providing systematic evidence of parents' perceptions of children's value development. Such an approach is consistent with studies demonstrating that meaningful parental engagement enhances children's educational and character outcomes (Castro et al., 2015), while evidence-based family-school partnerships contribute to more coherent educational experiences across learning environments (Putra et al., 2025; Díaz, 2026). More broadly, the study responds to growing international interest in developing culturally and religiously responsive educational frameworks that recognise the family as a central context for children's holistic development

(Isaqzai et al., 2026; Saada, 2023). Accordingly, the proposed framework provides a practical foundation for integrating assessment, parental engagement, and character education within Islamic educational settings.

Although the present study provides encouraging preliminary evidence for the proposed instrument, several limitations should be considered when interpreting the findings. First, the instrument was evaluated using parents from a single Islamic educational institution in Indonesia, which may limit the generalizability of the findings to other educational, cultural, and socioeconomic contexts. Second, the psychometric evaluation focused primarily on corrected item-total correlations and internal consistency reliability, providing only an initial assessment of the instrument's measurement quality. Consistent with Messick's (1995) framework, comprehensive validation requires multiple sources of evidence to support the interpretation and use of measurement scores. Furthermore, the study relied exclusively on parents' self-reports. In contrast, children's Islamic value development is likely to be shaped by multiple educational agents, including teachers, peers, and the wider community, as suggested by ecological perspectives on child development (Bronfenbrenner, 1979; Weiss et al., 2026). These limitations indicate that the findings should be interpreted as preliminary and context-specific rather than as definitive evidence of the instrument's psychometric robustness.

Future research should therefore extend both the conceptual and empirical development of the proposed framework. Broader validation involving more diverse samples across different Islamic educational institutions, regions, and cultural contexts is needed to examine the instrument's factorial structure, convergent and discriminant validity, and measurement invariance. Incorporating multiple informants, such as teachers and children, together with longitudinal designs would also provide a more comprehensive understanding of how Islamic values develop across different stages of childhood and educational environments. Such investigations would contribute to a stronger evidence base for Islamic family education while enabling comparisons across educational and cultural settings. Despite these limitations, the present study makes an important contribution by proposing a theoretically grounded multidimensional framework and providing preliminary psychometric evidence for a parent-reported instrument that can support future research on children's Islamic value development. As interest in evidence-based Islamic education continues to expand, the availability of contextually relevant and theoretically informed measurement instruments will become increasingly important for advancing research, educational practice, and policy.

CONCLUSION

This study developed and conducted a preliminary psychometric evaluation of a parent-reported instrument for assessing children's Islamic value development within the context of family education. Guided by an integrated framework combining Islamic educational philosophy, Ecological Systems Theory, character education, and educational measurement principles, the instrument conceptualizes children's Islamic values as a multidimensional construct encompassing emotional, social, economic, and religious dimensions. The preliminary evaluation demonstrated satisfactory item performance and good internal consistency, while the descriptive findings illustrated the instrument's practical application by revealing that parents strongly associated children's Islamic value development with emotional cohesion and spiritual responsibility within family life. Conceptually, this study contributes to Islamic education by providing a theoretically grounded framework for understanding and assessing children's Islamic values from parents' perspectives, while methodologically offering an initial measurement instrument for future empirical research. Nevertheless, because the present study provides only preliminary psychometric evidence based on a single educational setting, further

validation involving larger and more diverse samples, together with exploratory and confirmatory factor analyses, is required to establish the instrument's factorial structure, construct validity, and broader applicability across different Islamic educational contexts.

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